

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

TERMS—\$2 PER ANNUM, PAYABLE IN ADVANCE.

VOL. XXIV.

HARTFORD, FRIDAY, OCTOBER 31, 1845.

NEW SERIES. VOL. VIII. NO. 31.

The Christian Secretary

IS PUBLISHED EVERY FRIDAY MORNING AT THE OFFICE, CORNER MAIN AND ASYLUM STREETS.

TERMS.

Subscribers in the city, furnished by the Carrier, at Two Dollars per annum.
Papers sent by mail, at \$2.00, payable in advance, with a discount of twelve and a half per cent, to Agents becoming responsible for six or more copies. Advertisements will be inserted on the usual terms of advertising in this city.
All communications on subjects connected with the paper, should be addressed to BURR & SMITH, post paid.

From the Christian Sentinel.

Verbal Inspiration.

After the Pope's bull for excommunicating Luther was published, and the disciples of Rome had commenced burning the books of the Reformer, he said, "Let them destroy my works; I desire nothing better; for all I wanted was to lead Christians to the Bible, that they might afterwards throw away my writings. Great God! if we had a right understanding of the Holy Scriptures, what need would there be of my books!" We love the man for this sentiment, and were it the only one of his left us, we would embalm his memory in our hearts.

The ultimate design of all theological writers should be to lead the inquirer back to the Bible. It is an infallible guide; for it is all in the highest sense inspired.

By verbal inspiration we understand God's inspiring the sacred writers in the full and free exercise of every faculty, to say precisely what they did say, and in the very words found on the sacred page. This influence was made consistent with the greatest diversity of mental endowments, with laborious study, with culture and taste in writing, and with the intelligent exercise of reason and memory. In the language of another, "It is God speaking in man, God speaking by man, God speaking as man, God speaking for man."

The Scriptures call themselves the words of God, the voice of God, the oracles of God, the Holy Scriptures, the Scriptures of God. The prophets introduced their message with "Thus saith the Lord." Verbal inspiration is the only kind recognized in the Bible; and this is explicitly taught.

Christ promised this inspiration to his disciples. "When they shall deliver you up, take no thought how or what ye shall speak; for it shall be given you in the same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you."

It was thus the apostles viewed their writings and teaching. "Which things we speak not in the words which man's wisdom teacheth; but in the words which the Holy Ghost teacheth." It is all Scripture that is given by inspiration: not one iota shall fail.

The fathers testify to the full inspiration of the Scriptures. They call the Scriptures, "The word of God;" "The voice of God;" "The oracles of heaven." Clement Romanus says, "The Scriptures are the true words of the Spirit." Irenaeus says, "That it is sacrilege to make any alteration in them." Origen says, "There is not one tittle of them but what expresses a divine wisdom." Many others might be quoted.

Even up to a comparatively recent period, it has been the uniform doctrine of the church; and it deserves serious consideration, whether the modified view of this subject, extensively maintained in modern times, does not seriously endanger the interests of vital religion.

Verbal inspiration is necessary from the nature of the case. If the thoughts are of God, the words must be. We think in words, we clothe a combination of ideas in words; otherwise our thoughts are indistinct and confused. Without verbal inspiration, how could the apostles have published the gospel in Latin, Parthian, Persian, Chaldaic, Coptic, and Arabic? Deny this doctrine and who is to judge what is inspired and what is not? Shall man substitute his opinion in place of the word of God? When the Christian goes to the Bible, he wants to learn, not the instructions of David, or Peter, or Paul, but of the Holy Spirit.

Some have objected to this as inconsistent. But we find the same God in all parts of the Bible; whether the writer be king or shepherd, scribe or fisherman, priest or publican, the same dictating hand is manifest; whether at Sinai, Babylon, Jerusalem, Rome or Patmos; the same God, same world, same men, angels, heaven, hell; the same redemption for the wicked, and the same salvation for the believing. Do you say it is impossible? Who made the dumb beast to reprove the folly of the prophet? When Balaam went three times to the summit of a rock, designing to curse Israel; who put words in his mouth and compelled him to bless Israel? Who caused the hand to write on the wall those terrible words—'Mene, Mene, Tekel, Upharsin'? What means the oft repeated expression, 'Thus saith the Lord'? Shall man teach God the mode of inspiration? It is objected that many things noticed in Scripture are too insignificant for the Holy Spirit to indite—that it is ludicrous to suppose Paul inspired when he scribbled his cloak. But to us there are volumes wrapped up in those few words.

They lay open the whole history of Paul.—See that rich, proud, haughty young man; the highest honors are within his reach—he is on his way to Damascus, breathing out threatening and slaughter against the defenseless disciples of our Lord. See the same man in a few years buried in a dungeon at Rome, for embracing the same faith with those poor disciples—all but one of his friends have left him, poor and destitute;—winter is coming on,—he sends 600 miles for his cloak. Is there not something here worthy of inspiration?

Every one peruses his Bible according to his views of inspiration; if low and partial views are entertained, such will be his estimate of its sacred truths. True, it is an age of improvement; but it is also an age of irreverence. Every error comes into notice under the name of improvement, advocating more liberal views of Scripture, and more liberal interpretations. In this way Gnostics, Manicheans, Socinians and German philosophers have been led to deny many of the fundamental doctrines of the gospel, and have brought revelation down to a mere history of natural religion.

The history of the Church calls loudly on us to beware of him who would introduce his philosophy by lowering our views of inspiration. Let every professed reformer in philosophy or morals make his views consistent with the Bible as a book all inspired, and you can safely follow him—otherwise, embark not with him; he is starting on a tempestuous voyage without chart or compass—his course will change with every breeze—his speculative theories will drive you hither and thither till you are cast defenseless on the shores of infidelity. Why must man speculate and speculate on divine truth? Is not God's word good enough?

What is the chaff to the wheat saith the Lord. He that hath my word, let him speak my word. The question is not whether we shall receive as our rule of life, and guide to heaven, Plato or Aristotle, Pelagius or Calvin, Gregory or the Church of England; but whether man or the bible, human philosophy or the Spirit of infinite wisdom. Man will admit almost any thing sooner than verbal inspiration. It lays a claim to his faith and obedience, which no sophistry can escape. It gives the truth its full force upon the heart and conscience. It has been often and strongly attacked.—Many friends of Zion, discouraged, have given back; but not one inch of ground should be yielded. The foundation of the Christian religion rests on a practical belief of the infallibility of the whole scriptures, with no permission to consider the most trivial events recorded independent of divine control. No one can fix his faith too strongly here. This is the ark of God, the citadel of safety, and whatever skirmishing may be resorted to by the enemy, this will ever be the chief point of attack. Around this the friends of Zion should rally. Here the Christian of the nineteenth century should stand. Here is his strong tower and sure refuge in danger. Here, and here alone, he will be safe amid the innovations of the times.

Ministerial Character.

Time was when ministers of the gospel were regarded as reflecting mirrors, in whose doctrine, example, and spirit, the gospel shone forth upon a benighted world, illuminating the ignorant, reclaiming the wanderer, and converting the sinner from the error of his way. On the brotherhood, as well as on society at large, such a one was as the dew of Israel, and the gentle rains upon the languishing corn. His conversation amongst the flock was like the breathings of spring on beds of spices, causing them to pour forth their odors and to sweeten the fountains of life. The afflicted were consoled, the drooping were animated, the passionate were calmed, and the feeble and fainting were strengthened and encouraged by the purity of his speech and the piety and consistency of his life.

But now, in the age of religious strife, partisan wars, and rival excitements, the main attributes of a popular preacher are not the mildness and holiness of his spirit, nor the exemplary decorum of his virtuous life, but the zeal for the shibboleths, and his ability to defend them; his power to declaim on popular and exciting subjects; and to build up the flock rather in numbers than intelligence, righteousness, and holiness. These endowments and acquirements will compensate much for the absence of spirituality, and sometimes for the want of an ordinary share of common decency and morality. A commendation once pronounced upon a very inconsistent, though a very able preacher, by one who knew him well, is, alas! too pertinent and applicable to some of our acquaintances in several parties.—"When in the pulpit they preach so well, they ought never to come out of it; but when out of the pulpit they behave so badly, they ought never to enter it." A reproof as good as a text for many a sermon.

Learning, talent, and piety, were, in my youthful days, the three great acquisitions presented to me as essential pre-requisites to the gospel ministry. The last of these was always presented as the greatest and most

indispensable of all. Many men, almost demons in spirit and character, have talent and learning enough and to spare, to qualify them for good religious instructors.—One of this class once said to me by way of an apology for not studying theology, that he had no taste for the ministry; that he would not like to stand as a lamp in the street to light others into a house into which he had never entered himself. His old Parson, he feared,—a very sound and evangelical preacher withal,—would be found at last in that miserable predicament. He had stood at the gate of heaven for fifty years, showing many of his generation the way into the kingdom of heaven; but had not, as he thought, himself got an inch nearer the entrance than when first he knew him.

There is no substitute for piety, genuine unfeigned piety, in all who preach or teach Christianity. There is no eloquence like that of piety. The parade of language, however well assorted—the display of beautiful tropes and figures of speech—the high-wrought description—the splendid imagery—the fine utterance—the graceful gestures, without genuine piety—are like the music of a farce falling upon the ears of a dying man. Feeling in harmony with any great theme gives interest in every one who has language to represent it. Some of our most efficient orators in the Senate and at the Bar, as well as before the people, are not our greatest men; but they are speaking of the subject, and who display that interest in the spirit and earnestness of their address.

Many an audience has been led, without much argument, into the views of their orator, and to coincide with his measure too, who, after the warmth and earnestness of his manner had passed away and faded from their minds, could not give one good reason either for their assent to his views or their support of his measures. Even the uncouth Puritan, in the day of his zeal, and in the fervor of his austere deportment and utterance, made more proselytes to his views by his firm non-conformity and great decision of character, than by all the reasons he had to offer in support of his doctrinal peculiarities. Earnestness—unaffected earnestness, springing from the clear vision of things unseen and eternal, fully believed and cordially embraced, will make a man more of an Elijah or a Paul than all the learning, and genius, and taste of the most splendid declaimer in the world.

The great sin of the age is the want of a corresponding interest in the soul-absorbing themes of the Christian religion. As the celebrated Garrick responded to a clergyman on one occasion, we might respond to many a preacher who bewails the coldness of the times. An eloquent clergyman once asked the far-famed actor why it was that the gospel minister who had such solemn things to utter, could not affect or interest his auditors as he could on the stage, when every one knew that what he said was all fiction. "Why, sir," replied the distinguished actor, "you speak truth as though it was fiction, while we speak fiction as though it were truth."

But no man can really be in earnest who is not pious. And should any one study earnestness of manner for the sake of its effect, without a corresponding piety, he will never acquire it except as a hypocrite acquires so much of the appearance of a saint as to make him tolerably current amongst those who have no hypocrite detector. Indeed, he that would deceive in the ministry must put on the garb of godly sincerity, as the ancient false prophets were wont to apparel themselves with a rough garment, because in those days the true prophets assumed that style as more compatible with their office.

No man ought, however, to assume the office of a preacher or minister of Christianity, who does not feel such an interest in the great work of saving men, as to absorb his whole soul in the undertaking.—Many, indeed, wish to become public men because of their love of publicity and popular admiration. Better for them to seek admiration in a safer market, and to enter for that reward on terms that will not imperil their own salvation in the day of righteous reward.

If a man love spouting and acting, let him go to the stage. Does he love wrangling? Let him go to the bar. Does he love teaching? Let him become a school-master. Does he love money? Let him become a merchant. But does he love souls and desire their salvation? Let him spend much time in the mount with God, and go forth into the great congregation with the sincerity, and zeal, and pathos of one inspired with the faith and the hope of the gospel. Then, indeed, his labors in the Lord shall not be vain; for the pleasure of the Lord shall prosper in his hand.

I am more and more persuaded that in order to that success which we desire to see and labor to effect, we must cultivate the piety, and the zeal, and the earnestness of Apostles and Prophets, if, like them, he would gather much fruit unto eternal life. A combination of proper learning, talent and piety, in any minister of the gospel well applied in the great field of humani-

ty, will give him a power of blessing and of being blessed above all other men in any other calling on the broad earth. Any Christian man of a well balanced mind, and sound judgment, who looks into eternity through the telescope of faith, will see in the Christian minister a glory and a felicity, though he be despised and rejected by many a worldly wise man in high stations of life, that will not only engage his admiration of the office, but engage his heart and soul in the work to the utmost extent of the abilities and opportunities which God has bestowed on him. May the Lord of the harvest send out many such laborers into the field now ready for the sickle!

A. C.
White Sulphur Springs, Va., July 28.
[Millennial Harbinger.]

[This truthful and impressive paragraph is from 'A Pure Christianity the World's Only Hope,' by Rev. R. W. Cushman.]

Responsibility of Baptists.

The position of the churches of this denomination is one of awful responsibility and surpassing glory. Would to Heaven, that they better understood their position and their mission! God has raised them up to be living witnesses for his truth, and to furnish a standing protest against the perversions and corruptions of the religion of Christ. Through them he has already given inestimable blessings to the church catholic, and to the world. Through them he has given to this country the blessing of religious liberty; he has made them chiefly instrumental in waking and sustaining the life of evangelical Christianity in this country, at a time when it was waning to extinction; he has honored them with setting in motion the missionary enterprise in which Christians of both continents are now enlisted; to them are the nations of the earth indebted for the origin of that sisterhood of societies which are now employed in giving the Bible to every tongue and people; and to them are Christians of every name indebted for that vast symphony of prayer which monthly girds the globe with petitions for the emission of Jehovah's light and truth, and Messiah's universal empire.

To this prayer let the people with whom it began add their most devout amen, and, in the faithful discharge of every Christian duty, seek to hasten the day when Christ, as King in Zion, shall be more implicitly and fully obeyed; and the crown of all nations shall flourish on his head.

Let them remove every thing from among them which is a just cause of offence to an enlightened piety and a pure taste. Let them preserve their churches as golden candlesticks, supporting only the pure flame which rises from the oil of the sanctuary.

Let them do all in their power to correct misapprehension of their position and peculiarities; and to quicken the religious conscience of all who profess a Christian discipleship. And, remembering that the truth, when spoken in love, and accompanied by the demonstration of the Spirit, is mighty to the pulling down of strong holds, let them take care that all the weapons of their warfare be spiritual. And, above all things else, let them see that their individual religious character is such as to be a light to the world, and salt to the earth; awaking, in those with whom they mingle, the conviction that they have been with Jesus, and learned of the meek and lowly in heart.

Secret of Success in Preaching.

Fletcher of Madeley was one of the most earnest and successful of preachers. He was a man of prayer, much prayer, and herein lay the secret of his power.—His biographer tells us, that "his preaching was perpetually preceded, accompanied, and succeeded by prayer. Before he entered upon the performance of his duty, he requested of the great Master of Assemblies a subject adapted to the conditions of his people; earnestly soliciting for himself wisdom, utterance, and power; for them, a serious frame, an unprejudiced mind, and a retentive heart. The necessary preparation for the profitable performance of his ministerial duties was of longer or shorter duration, according to his peculiar state at the time; and frequently he could form an accurate judgment of the effect that would be produced in public, by the language or enlargement he had experienced in private. The spirit of prayer accompanied him from the closet to the pulpit; and while he was virtually employed in pressing the truth upon his hearers, he was inwardly engaged in pleading that last great promise of his unchangeable Lord—"I am with you always, even unto the end of the world." From the great congregation he again withdrew to his sacred retreat, there requesting in secret that a blessing might accompany his public labors, and that the seed which he had sown, being treasured up in honest and good hearts, might sooner or later become abundantly fruitful.

All good ministers of the Lord Jesus do thus seek the blessing of God before and after their pulpit labor. But there is a great difference in the degree of earnest-

ness and fervor with which they seek, and of course a proportionate difference in the degree of blessing which they gain. Some knock loudly, others faintly; some strike once, twice, three, others seven times; some wrestle with tears, others are comparatively formal. There is no gift of Divine Grace more precious to a minister of Christ than a spirit of persevering fervency in prayer, no gift which he ought to seek more earnestly and to cultivate more assiduously. Oftentimes, perhaps, when he is laboring away upon his discourses, and thinks that this and that presentation of truth must be effectual, the good effect upon his hearers is owing more to his prayers than his sermons. A minister's prayers may be compared to the powder, by firing which, the cannon-ball is sent upon its errand; without the prayers, his sermons will be little better than a heap of cannon-balls without powder. There must be prayer from a heart on fire.

Some sermons are like a bright artillery-piece for a model; all finished, burnished, shining; everybody says, what a splendid piece of ordnance! People stand and look into its mouth, and measure its breech, and lift the ball it can carry, and admire it without fear, for there is no powder in it. It is not meant to shoot any person, but to attract admiration as a finished piece of ordnance. An elaborate model-sermon, without prayer, is a gun that a man might put his ear to the muzzle of without fear. And some sermons are like the artillery-pieces, that are wheeled into line in a sham-fight, and fired with blank cartridges.—There must be both powder and ball, if execution is to be done. Above all things, there must be much prayer. There must be prayer on fire.—N. Y. Even.

The Doctrine of Election.

A distinguished divine was not long since conversing with a Methodist clergyman of devout piety and zeal. In all their religious feelings they perfectly harmonized, till at last the Methodist gently suggested his astonishment, that his companion should believe in the doctrine of election. "Why, my dear sir," was the reply, "if you are a Christian, did not God always intend that you should be? There is the doctrine of election."

What can be said upon the subject more clear or more convincing, by the longest dissertation that was ever penned?

A clergyman sitting in his study, saw some boys in his garden stealing melons. He quietly arose, and walking into his garden, called them: "boys, boys." They immediately fled with the utmost precipitation, tearing through the shrubbery, and tumbling over the fences. "Boys," cried out the gentleman, "stop, do not be afraid. You may have as many melons as you want. I have more than I know what to do with."

The boys, urged by the consciousness of guilt, fled with increasing speed. They did not like to trust themselves in the gentleman's hands; neither did they exactly relish the idea of receiving favors from one whose garden they were robbing.

The clergyman continued to entreat them to stop, assuring them that they should not be hurt, and that they might have as many melons as they wished for. But the very sound of his voice added wings to their speed. They scampered on in every direction, with as determined an avoidance as though the gentleman was pursuing them with a horsewhip. He determined, however, that they should be convinced that he was sincere in his offers, and therefore pursued them. Two little fellows who could not climb over the fence, were taken. He led them back, telling them they were welcome to melons whenever they wanted any, and giving to each of them a couple, allowed them to go home. He sent by them a message to the other boys, that whenever they wanted any melons, they were welcome to them if they would but come to him.

The other boys, when they heard of the favors with which the two had been laden, were loud in the expression of their indignation. They accused the clergyman of partiality, in giving to some, without giving to all, and when reminded that they would not accept of his offers, but ran away from him as fast as they could, they replied, "What of that! He caught these two boys, and why should he have selected them instead of the rest of us—if he had only run a little faster he might have caught us. It was mean in him to show such partiality."

Again they were reminded that the clergyman was ready to serve them as he did the other two he caught, and give them as many melons as they wanted, if they would only go and ask him for them.

Still the boys would not go near him, but accused the generous man of injustice and partiality in doing for two, that which he did not do for all.

"So it is," said the clergyman in his next Sabbath's sermon, "with the sinner. God finds all guilty, and invites them to come to him and be forgiven, and receive the richest blessings heaven can afford.—They all run from him, and the louder he calls, the more furious do they rush in their

endeavors to escape. By his grace he pursues, and some he overtakes. He loads them with favors, and sends them back to invite their fellow sinners to return and receive the same. They all with one accord refuse to come, and yet never cease to abuse his mercy and insult his goodness. They say, 'Why does God select some and not others? Why does he overtake others who are just as bad as we, and allow us to escape? This election of some and not of others, is unjust and partial.'"

And when the minister of God replies, "the invitation is extended to you, whose-ever will, let him come and take of the water of life freely," the sinner heeds it not, but goes on in his sins, still complaining of the injustice and partiality of God, in saving some, and not saving all.—The Congregationalist.

From the Christian Sentinel.

The Ministry we do not Need.

Since your pastor's removal you may have suffered severely by the inroads of unscrupulous sectarians. Some of the youthful members of the congregation are attracted by the charming preacher, just licenced, who betrays his dislike of the fifth and ninth chapters of Romans and certain expressions in the fifty first Psalm; by denouncing John Calvin and the Assembly's Catechism. Others occasionally attend a service where revivals of religion, the Puritans and the Reformation itself are spoken of in any thing but terms of commendation. Besides, your society is in debt for the house of worship, and how can you increase your resources?

Now, before you instruct your committee to obtain a minister so young, genteel and eloquent, as to match these attractions in other quarters, binding every youthful heart to his pulpit and gaining such accessions of wealth and character as to make your burdens light; ponder the following from the farewell discourse of the celebrated Dr. Mason.

"It may be expected that, on this occasion, I should deliver my thoughts concerning the person who is to take my place, and concerning your own part in the selection."

1. I trust that you will not choose a vain man, who occupies the pulpit more to display himself than to profit you. Of all the melancholy things seen among men, this is perhaps the most melancholy: a poor, sinful being complimenting himself upon the discharge of his office, while the ministering angels look upon him, with a mixture of dislike, of shame, and of horror: and while his Judge, before whom he is shortly to appear, regards him with a frown of which the interpretation, "I'll do it! thou bad and faithless servant enter thou not into the joy of thy Lord!"

2. Do not choose a showy man. Many of these men there are who have only outside. You will be as sick of him at last, as you were enamored of him at first. You will speedily find that he cannot instruct or edify you; and will be heartily tired of seeing him show himself.

3. Do not choose a man of dubious principles. The truth of God was given to be proclaimed, not suppressed. It is a city set on a hill—a light which must shine and not be smothered under a bushel. When I hear of a man's preaching for years in such a manner that his most attentive and intelligent hearers are unable to conjecture what his sentiments are upon the cardinal truths of revelation, I cannot avoid pronouncing him a traitor. His business is to preach Christ; and not to treat the gospel as if it were a bundle of mere negations; and see his hearers sink down, one after another, in death, un-instructed, unwarned, unprepared through his negligence. and he himself following them with all deep damnation of their blood upon his soul. O! it is inconceivably fearful!"

Now is the Accepted Time.

During the closing services one Sabbath my eyes rested on a lovely youth. I approached him and exhorted him to repentance and faith on the Lord Jesus Christ.—He replied, "I am not ready now, but in two weeks I am resolved to seek the salvation of my soul." A few days after, his minister was summoned to visit him upon a bed of sickness. He said to the minister, "I was invited to the Saviour at the meeting on the Sabbath, but replied that I was not ready then, and now I am not ready to die." On a subsequent visit the dying youth exclaimed, "I was not ready to seek God at the meeting, I was not ready to die when the message came, and now I am not ready to lie down in hell! My two weeks have not yet elapsed when I hoped to have made my peace with God, and sickness, death and hell have overtaken me, and I am for ever lost."

I conversed with a young lady on the necessity of securing Mary's portion. She attended to my instructions with seriousness and attention. I left her, and in a few days was informed of her sudden and awful death, having fallen down dead while deceasing at a ball. How strikingly the text is exemplified, "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed."—E. P. Hill, Georgia.

of the Cold Water Bath.

PHYSICIAN OF PHILADELPHIA.

to think the greatest benefit of the is to be found in its proving a disease, though as such, it is high. It is in preventing disease that is preeminently seen. If com-infancy, almost any child may to its use, and its constitution so as to be but little affected by at-vicissitudes. If commenced at before disease has begun its rav-the constitution is greatly under-one may so harden himself to se, that its sudden changes will do little injury.—I consider the cold commenced early and properly ad-as the greatest safeguard against as diseases of our climate with are acquainted. If it be true, as said, of the Aborigines of this that they immerse their newly born cold water, it is, to say the least an unwise or injudicious practice, can live in our climate without to its vicissitudes, and there is no effectual as the use of cold water ap-plied to the surface of the

pedy in certain diseases, it is in-such as small-pox, scarlet fever, and other rashes. In all these the skin freely with cold water, commencement to the close of the it is thus rendered soft, the acid ses off more freely through the the fever is abated. In small-ol sea-bathing has been found

ry, in his Practice of Medicine, ver, says, "The application of to the surface of the body can- strongly recommended in the les of this affection." The fol-age is quoted from Bateman: as my experience has taught me, sessed of no physical agent, by functions of the animal economy led with so much certainty, safe-ampitude, as by the application er to the skin, under the sug-of scarlatina and some other his expedient combines in itself ical properties which are indi-state of disease, and which we ely expect it to possess, for it is most effectual febrifuge, but it only sudorific anodyne which appoint the expectation of the. I have had the satisfaction, instances, of witnessing the im-provement of the symptoms and change of countenance produced ent by washing the skin."

Advertisements.

D FIRE INSURANCE COMPANY, orth side of State House Square, between and Eagle Tavern. This Institution of the kind in the State, having been more than 30 years. It is incorporated of \$50,000 dollars, which is invested in the best possible manner. It insures ships, Stores, Merchandise, Furniture, Personal property, generally, from loss Fire, on the most favorable and sat-

isly will adjust and pay all its losses and promptitude, and thus endeavor confidence and patronage of the pub-

ing to insure their property, who re- in the United States, where this no Agent, may apply by mail direct- tary, and their proposals shall receive tion.

ing gentlemen are Directors of the

ry, Junius S. Morgan, James Goodrich, John P. Bruce, Charles Russell,

ALPHALET TERRY, President. icles, Secretary. 1845.

ON INSURANCE COMPANY—NAMES, Capital \$50,000 Dollars, of- change Buildings, north of the State rd, will take Fire and Marine risks on ble as other Companies. Office open ing of business at all times during en ng gentlemen compose the Board of

ark, Ezra Strong, William W. Ward, Northam, John Warburton, Eggs, Eliah Peck, Greene, Thomas Wainman, J. G. Hazard, E. G. Hovey,

DANIEL W. CLARK, President. ices, Secretary. uary 1, 1845.

URANCE COMPANY, incorpo- for the purpose of insuring against ax by risk only; Capital 200,000 and invested in the best possible man- risks on terms as favorable as the business of the Company is prin- to risks in the country, and there- that its capital is not exposed to sweeping loss. The Office of the it in their New Building, next west ange Coffee House, State street, attendance is given for the accom- plice.

of the Company are: Silas E. Hamilton, Frederick Tyler, Robert Buel, Samuel G. Boughton, Whitehead J. Cornell, Miles J. Tuttle, Ezra White, Jr., John L. Russell.

THOMAS K. BRACE, President. Secretary. Company has Agents in most of e State, with whom insurance can

1, 1845.

one Fortes With Patent Action. ned, being sole Agent in this city, known firm of TIMOTHY GILBERT red to order orders for their Pa- nesses. These instruments are ex- an excellence of workmanship, and rance; while in delicacy and pre- in the very important property ions unimpaired for many years, y are unequalled. Orders received ted \$5000 attachment, of which e has purchased the patent right Massachusetts. JOSEPH MONDS, 6 Asylum-st. 1845.

Mr. Dr. Sharp read two letters which were
 sent on the occasion by himself; one to Andrew
 A. Phelps, the other to Mr. Judson. The first was a
 statement that Mr. J. might be taken into the Society
 by the Baptist brethren in India, and to be under
 the direction of Messrs Carey, Marshman and Ward,
 and also entitled to such privileges as naturally arise
 from such a coalition. To this letter Mr. Fuller
 replied that in the judgment of the English brethren
 it would be far better for us to have a separate
 independent mission. Before this letter was read
 the news of the removal of Mr. Judson from
 Calcutta on account of an order from the East India
 Company, had led to the decision that it was the
 will of the Society to establish a Foreign Mission, not only to be
 supported, but to be under the exclusive direction
 of Baptists in America.

choice to make. HE IT gave a particular illustration of this fact, and then called attention to the blessing which rests on men in carrying out their convictions of duty. When he became a Baptist, and made his first communication to us, he was known personally but five men of our denomination in the country. These were Lucius Bolles, Charles Shepherd, Dr. Moriarty, Ensign Lincoln, and Thomas Baldwin. He knew the denomination was poor and feeble, but he obeyed the voice of duty. He heard God saying of himself as of Abraham, I have called him *alone*. He is now beginning to reap the harvest which for thirty-three years he sown. He can now thank God that in heathen lands four thousand Baptist communicants met on Sabbath to celebrate the Saviour's love. Has not, and have not we all, reason to say, Here we raise our Ebenezer?

appears, also, that such other subjects as they
urled important to the cause of truth, were dis-
cussed at these meetings, and such action taken as
wisdom and piety suggested. But to the resolu-
tion. It is stated that the following resolution
offered by Mr. John Leland, and adopted by
General Committee.

STICKING TO ONE PLACE.—The Baptists have at various times erected their meeting-house at the corner of Oliver and Henry streets. First in 1795, then in 1800, once more in 1819, and finally in 1844. Each building has been an improvement upon the preceding one; the present is a fine specimen of soberly plain architecture, in good keeping with the unpretending character of the Baptist denomination. *A. M. E. Gazette.*

nesday, to the Old School Synod; whereupon McElroy arose and said, the whole subject had satisfactorily explained by the Tract Society at its May Anniversary, and he hoped the discussion would not be revived. Dr. Alexander concurred in these remarks; and Dr. Spring then moved the indefinite postponement of the whole subject, which was agreed to without opposition.

the appearance of the book, and not the merits, that led us to make some unfavorable remarks respecting it on a former occasion. A good book, a good man, to our plain taste, appears best in plain dress, but publishers will exercise their own judgment, sometimes, in this respect, even if they happen to deviate from correct taste.

GRAHAM'S MAGAZINE, for November, with three handsome engravings, for sale a Cooke's News of-

yet been issued; in the last
of December has been des-

John B. Gough has not
the effects of his fall in N
since; at the last account
better, and it was hoped th
again.

Poetry.

For the Christian Secretary.

The Sacrifice.

Beside a Jewish altar stood
A lamb of spotless white;
He's waiting there to shed his blood,
For crimes as dark as night.

Near him a trembling sinner stands,
His cheek like crimson red;
And now he lays his recreant hands
Upon that faultless head.

I've sinned, I've sinned, the rebel cries,
And names the wicked deed;
I've sinned, the echo swift replies,
All guilty here I plead.

Why does Almighty Vengeance stay,
Nor smite the offending one?
Ah, why that sinless victim slay?
Must he for man atone?

No blood of beasts, tho' pure as he,
If all their herds were slain,
Nor could the ever-rolling sea
Wash out the fearful stain.

The lamb is slain to point that eye,
All dark with sin and shame,
To God's own sacrifice on high,
The Saviour—precious Name.

Behold Him there arrayed in white,
Clear as the shining day,
His brow with heavenly radiance bright,
And love in every ray.

Stern Justice sheathes his vengeful sword,
And ready pardon seals
The promise of the Eternal Word,
This high demand fulfils.

And now, "My faith would lay her hand
On that dear head of His;
While like a penitent I stand,
And there confess my sins."

Woodstock, Oct. 1845.

S. S. G.

Baptismal Hymn.

By C. W. BUTLER.

Heavenly Parent, guide me now,
While at thy command we bow
'Neath the deep baptismal wave—
Emblem of thy mystic grace.

Blessed Saviour, send thy grace,
While we thus example trace,
In thy ordinance divine,
May thy purest glory shine.

Lord, we bow beneath the flood,
Emblem of thine cleansing blood;
Thou alone canst wash our stains—
Purge the guilt which still remains.

Emblem of our death to sin,
And our life with thee within;
Saviour, we would follow thee,
Buried to the world we be.

Guide us, kind Redeemer, through
This dark vale of sin and woe;
May these hallowed scenes to-day
Bless and cheer our hearts for aye.

May the solemn vow we've given
In the sight of earth and heaven,
Be an everlasting one,
Through the merits of thy Son.

When the days of life are fled,
And we're numbered 'mid the dead,
In thine image may we rise
To thy home beyond the skies.

Religious and Moral.

Pastoral Visits.

Mr Jones was the pastor of a church in a small country village. One pleasant morning he set off, as was his custom, and visited the families of his charge. He first entered the house of an humble family, the mother of which was a member of his church; but the father was an irreligious man, and he had seldom seen at public worship. He had conversed a few minutes with this pious mother, when her husband entered, and with the well-meaning air of a very blunt man, addressed him thus:

"Good morning, sir; happy to see you. I had the pleasure of hearing you preach yesterday afternoon, sir."

"Yes, I observed that you were at church, and was pleased to see it."

"Well, Mr. Jones, I'm a plain man, and you must excuse me if I am somewhat plain in my way of talking. If you always preached as you did yesterday, I should go to meeting oftener. You preached without notes yesterday, and that is what I call preaching. Where a man goes up into his pulpit, and reads off his sermon, why, I may just as well stay at home and read a sermon out of a book."

"I think myself," said Mr. Jones, "that preaching extempore is on many accounts preferable to reading written sermons;—but still extemporaneous preaching will not suit all. I should be perfectly willing to preach without notes all the time, if I thought it would be equally profitable to all my people."

"Well," said the man, laughing, "if you will let me know when you are going to preach without notes, I will always come and hear you. But it is against my religion to go and hear men read instead of preaching." After a little further conversation, Mr. Jones bade them good morning and continued his walk.

The next door he knocked at was that of a lawyer, whose manners and conduct were such as to show very distinctly that he had a most profound respect for himself.

"Good morning, Mr. Jones," said this respectful gentleman, in slow and courteous accents; "I am happy to see you this morning, and to have an opportunity of telling you how much we were gratified with your forenoon sermon, yesterday." (placing special emphasis on the word forenoon.)

"That is the kind of preaching which elevates the people; it improves their minds, it cultivates their taste. A discourse well digested and carefully written, is substantial food for the mind. I think if clergymen

have not time to write out two sermons in a week, they had better exchange a little more frequently, so that they will never be under the necessity of preaching extempore."

Mr. Jones was a man of acute sensibilities. He felt such remarks; but under the tuition of his blessed Master, he had learned self-control. He was sufficiently acquainted with human nature to know the folly of arguing with such a mind, and therefore quietly waived the subject, and after a little further conversation he bade the family good morning, and escaped further pain.

"How do you do, Mr. Jones?" exclaimed a man who was ploughing by the road side. Mr. Jones raised his eyes from the ground, and kindly responded to the salutation. The farmer was a member of the church, active and useful; but want of humility was his infirmity. Mr. Jones inquired of him if there was anything interesting of a religious nature among his neighbors.

"Why, yes, sir," said the farmer. "My neighbors are more ready to talk upon the subject than they have been for a long time. It appears to me that forcible appeals to the heart are all that we want now. I know there are some persons who like doctrinal sermons, and I suppose they are important in their place; but the trouble with our people is, that they know their duty, but they won't do it. It isn't enlightening that they want, it isn't instruction, but melting appeals to the heart, to make them feel. That is my view in the matter, Mr. Jones."

"There is, certainly, some good sense in what you say; but a man cannot feel unless he believes. We must convince a man of his danger before he can feel it."

"True, sir, true; but if I may be so bold, it appears to me that you preach doctrinal sermons a little too much, Mr. Jones. I have been reading some of Whitefield's sermons lately, and I am taken with them mightily; all heart, sir, all heart. And only see how successful he was. It is really astonishing."

Mr. Jones continued the conversation a little longer and then went on his way. As he was passing the door of his aged deacon, he thought he would step in a moment. The deacon was eighty years of age, a man of old fashions, and deeply versed in theological lore. The good old man gave his pastor a cordial greeting, for he loved him; but he thought the times sadly degenerated. He took from his shelf a volume of sermons, preached some fifty years ago, and placing it in the hands of Mr. Jones, said, "There is an interesting volume which I have been reading lately. It is a real treat to me to get hold of old-fashioned doctrinal sermons. The fact is, Mr. Jones, you modern preachers are altogether out of the way. The doctrines are the very marrow of the gospel. And it is doctrinal preaching that we want, to enlighten the public mind. Now, I have lived eighty years, Mr. Jones, and have seen the effect of all kinds of preaching, and you may depend upon it, that the great thing needed, is to have men well indoctrinated. I do think it would be a great improvement, if you would preach doctrinal sermons rather more. Shall I not lend you this volume, sir? perhaps you would like to look it over."

Mr. Jones smiled at the delicate hint which he supposed he was giving, and taking the book, endeavored to lead the conversation to subjects of practical godliness; and after uniting with his venerable deacon in prayer, continued his pastoral visits.

In the middle of this little village there was a milliner's shop, where Mr. Jones occasionally called. As Mr. Jones entered the door, he heard the voice of a female exclaim—

"Well, don't you think it is very improper for a minister's wife to dress as Mr. Jones does? Last Sabbath she had two large bows on her bonnet."

"Why, Mary," said another, "I was working last week at Mrs. Bentley's and she said the thought it was too bad for Mrs. Jones so dress so meanly. She was finding fault with that bonnet, and said that Mrs. Jones acted as though there was sin in every pretty color."

"Well," replied Mary, "I cannot help what Mrs. Bentley thinks; but I think that a minister's wife ought to avoid every ornament whatever; and if I have a good opportunity, I shall make bold to tell Mrs. Jones my mind on the subject."

Mr. Jones was an unwilling listener to this conversation, and endeavored, by walking about the shop, to make a noise, and so attract their attention. But those who were talking were in the backshop, and were too much interested in the discussion to hear him. He, therefore, quietly left the shop, and went on his way.

He walked home to his study, discouraged rather than animated by his morning walk. Hardly had he entered, when a parishioner called who had been for some weeks absent from town. "I have come," said he, "to tell you the good news from Harlow. O, they have a most precious minister, there. He is the most faithful, active man, I ever saw. He is all the time visiting from house to house. It appears to me, that such activity and zeal as he possesses, must be successful anywhere. People cannot be unconcerned when the importance of Religion is urged so incessantly upon them in their houses."

As Mr. Jones did not consider it necessary to enter upon a defence of his views of duty, his good parishioner supposed that he had been rather too obscure in his hints, and was growing more personal in his allusions, when he was interrupted by the entrance of another visitor.

Mr. Henry, who last entered, was a gentleman of sincere piety and a refined mind. He was fond of close reasoning, and shrank from everything which was not perfectly in

good taste. "After the usual salutations, he said, 'I had the pleasure, Mr. Jones, of hearing Dr. Simpkins preach, last Sabbath. He certainly is a most eloquent man. He is a most indefatigable student. You always find him in his study. I understand that he generally studies twelve hours a day. And now he has risen to be one of the most eminent men in the country.'"

How wretchedly those ministers mistake, who fritter away their time in running about from house to house. There is the minister of Harlow, for instance; they say that he is a very friendly man, and talks very pleasantly in the family, but it is no matter what text he takes, he always preaches the same sermon. The men who live in the study, and who devote their energies to the pulpit, are the men who do the most good."

Now Mr. Jones, though he loved his study thought it a duty to devote a portion of his time to parochial visiting; and as the two visitors eagerly engaged in dispute, he pleasantly suggested to them the propriety of embracing some other time and place for their discussion.

As they withdrew, Mr. Jones resolved, as he had done a thousand times before, that he would do that which seemed to him to be right in the sight of God, and most for the good of his people, and leave others to say and think what they pleased.—*Sabbath-day Miscellany.*

Domestic Piety.

If there be one curse more bitter than another to man, it is to be the off-spring of an irreligious home, of a home where the voice of praise and prayer ascend not to God, and where the ties of human affection are not purified and elevated by the refining influence of religious feeling; of a home to which, if the cares of the sorrows of life shall bring religion to the heart in after days, that heart cannot turn without bitterness of feeling, without anguish and vexation of spirit. If there be a curse to any country where the truths of religion are known, the deepest and bitterest curse which can be inflicted on it is a multitude of homes like that which I have supposed. Such homes send forth their sons unchecked in evil thought, untaught in their habits and untaught in love to God; the name and cross of Jesus Christ stamped perhaps upon their forehead, but not written in their hearts; and they send them forth to prey upon the land, and to become its curse and its destruction. But on the other hand, there is a blessing to the religious home which no tongue can speak, where in early years the heart is trained to a love of God, and to take pleasure in his worship and service, interweaves with the existence of man holy affections which die not with the circumstances that gave them birth, which last long, even though they may for a season be forgotten and neglected, and which exercise at least some check upon the evil of the human heart, and often, may commonly, recall it to hear again the voice of God and to turn to the paths of holiness and peace. How great, how unspeakable is the happiness of a land where homes like this are common.—*Rev. Henry John Rose.*

"Killing the Old Man!"

The Rev. Dr. D'Aubigne, in an address in England describing the state of religion in France, where, though popery is making alarming progress, the efforts of humble colporteurs and evangelical preachers are greatly blessed, related the following anecdote:

"One of the evangelists entered a Roman Catholic community and began to preach the Gospel. He opened a house for prayer, and many people came to hear him, because the word of God had been taken there before by colporteurs. There was living in that village an old couple. The woman said to the husband, 'I have heard many persons speak about that man, I will go and hear him.' She went to the meeting—heard the sermon, but became very much troubled. On her return, her husband asked what she had heard. She answered, 'Horrible! I may not tell you what that man has said.' 'What has he told you?' 'He has told me that I must kill the old man!' 'Not possible!' 'Yes, yes.' 'Not possible: we will go together and see what is the matter.' They went together, heard the minister, and then went and spoke to him. He explained to them what he called the 'old man,' and, by the grace of God, they have killed the old man, and they are now both members of that congregation. Such is the work which is going on in France and on the Continent."

The Heart-Bleedings of War.

Wasted lands, ruined and famished cities, and slaughtered armies are only a part of "the purple testament of bleeding war." Every soldier is connected, as all of you, by dear ties of kindred, love and friendship. He has been sternly summoned from the warm embraces of family. To him there is, perhaps, an aged mother, who has fondly hoped to lean her decaying frame upon his more youthful form; perhaps a wife, whose life has been just entwined inseparably with his own, condemned to wasting despair; perhaps brothers, sisters. As he falls on the field of battle must not all these rush with his blood? But who can measure the distress that radiates as from a bloody sun, penetrating innumerable homes? Who can give the gauge and dimensions of this incalculable sorrow? Tell me, ye who have felt the bitterness of parting with dear friends and kindred, whom you have watched tenderly till the last golden sands have run out, and the great hour glass is turned, what is the measure of your anguish? Your friend has departed, soothed by kindness and in the arms of love; the soldier gasps

out his life, with no friend near, while the scowl of hate darkens all that he beholds, darkens his own departing soul. Who can forget the anguish that fills the bosom and crazes the brain of Leonora, in the matchless ballad of Burger, who seeks in vain among the returning squadrons for her lover left dead on Prague's ensanguined plain? But every field of blood has many Leonoras.—*Summer's Oration.*

What a Fool You Are.

"What a fool you are, Paley," said a young man in a British University, "to be wasting your time in idleness and dissipation. You have talents which might raise you to eminence. I have none; and it is of no consequence how I act." Paley took the hint, though roughly made, and rose like a clear light, and shed a lustre on the age and the literature of his nation, and England boasts no son of greater acuteness perhaps none of wider influence, than he. Let any one, with the recollections of his own wasted hours, and with any just views of the value of time, look over this or any other city or land, and he cannot do it but with emotions of unutterable sorrow. In all our cities, towns and villages—in even our colleges and schools—there is talent that is now buried, ruined, wasted; that is now, and that is to be in this world and the next, a blighting and a curse, that might adorn the bar, the senate, or the pulpit; that might resist with success the evils of profligacy and infidelity, and that might bear every blessing of science and civilization around the globe. From those lips which now give utterance to horrid blasphemy, the gospel, "in strains as sweet as angels' voice," might "whisper peace;" and those frames now hastening to the dishonored grave of the drunkard, might endure the cold of northern climes, or the heat of Arabian deserts, in diffusing the blessings of civilization and Christianity; and those hands that will soon tremble as if palsied by age, under the influence of intoxicating drinks, might make the wilderness and the desert blossom as the rose. Soon to that mass of expanding youthful intellect the opportunity of preparing for future usefulness will have passed away; and it will be too late to prepare to accomplish any thing for the welfare of mankind. I need not pause here to remark on the painful emotions which visit the bosom in the few cases of those who are reformed after a wasted and dissipated youth. Cases of such reformation sometimes occur. A man after the errors and follies of a dissipated early life; after he has wasted the opportunities which he had to obtain an education; after all the abused care and anxiety of a parent to prepare him for future usefulness and happiness, sometimes is aroused to see the error and folly of his course. What would he not give to be able to retrace that course, and to live over again that abused and wasted life! But it is too late. The die is cast for this life—whatever may be the case in regard to the life to come.—*Rev. A. Barnes.*

Quarrelling.

Don't quarrel—we beg of you—don't quarrel. It is better to have a fit of sickness, or the toothache for a week, than to quarrel with a neighbor. It would not be half as wearing—half as perplexing. Why not live in peace? You appear to think you are not to blame when you quarrel. It is a mistake. You are. You would never quarrel, if you were not more or less to blame—this you may rely upon. What a hell upon earth, where people live in constant broils—each laboring to say or do something to displease his neighbor—and both speaking against each other, and when they meet, cast a sneering look, or fling out a provoking word! A savage life must be preferred.

O man, did you ever quarrel! Have you an enemy? Is there one of God's creatures, whom you despise and turn from, as if it were a venomous reptile? Do you labor to make him feel your indignation and scorn? Wicked and wretched man that you are—as miserable as you can live—you will never be happy till you divest yourself of this malignant disposition, and become reconciled to your brother. Reflect seriously on your duty and interest, and twenty-four hours will not pass away before you become reconciled. Did you ever read what the poet says? Every word is true. Attend to it:

"The fine and noble way to kill a foe,
Is not to kill him; you with kindness may
So change him, that he shall cease to be so;
And then he's slain. Sigismund used to say
His pardons put his foes to death; for when
He multiplied their hate, he killed them then."

POSTURE IN PRAYER.—A correspondent asks us to say something to promote uniformity in the posture of worshippers during prayer, in Presbyterian and Congregational churches. It is not in our power to do any thing effectual or it should be done instantly. It is a shame that our churches present such a variety of postures during this service, and as they do not acknowledge any authority to direct them in the matter, it would be well to make it a subject of discussion and recommendation in ecclesiastical bodies.—*N. Y. Obs.*

WEALTH IN ENGLAND.—The works contemplated in various bills presented to the Parliament of England for objects of internal improvement, involve an expenditure of the enormous sum of \$482,834,464. Of this sum upwards of four hundred millions are for railways.

Choose rather to touch than to charm, to convert than to be admired, to force tears than applause. Give up everything to secure the salvation of your hearers.—*Gibbert.*

ROMAN CATHOLICS IN WISCONSIN.—The Presbyterian of the West says.—We learn from the Catholic Telegraph, that in ten counties, two years ago, there were only two priests to take care of all the Catholics in that number of counties, a district which now contains about 19,000 of the faithful. In two years, five churches have been erected in Racine county, and the Catholic population demands the erection of three more; previously to that period there was no Catholic church in the county. Such is the rapid increase. The total Catholic population of Wisconsin Territory, it is said, is more than 27,000; of this number about 18,000 have emigrated hither within the last three years—the Irish portion estimated at 16,000, and the Germans 1,000. It appears that Wisconsin is regarded as the most favorable portion of the United States for Catholic emigration. In their opinion every circumstance promises the triumph of their religion, and the entire success of their apostolic mission.—*N. E. Patriot.*

EXERCISE.—Throughout all nature, want of motion indicates weakness, corruption, inanimation and death.—Trenck, in his damp prison, leaped about like a lion, in his fetters of seventy pounds weight, in order to preserve his health; and an illustrious physician observes: "I know not which is the more necessary to the support of the human frame—food or motion. Were the exercises of the whole of the body attended to in a corresponding degree with that of the mind, men of great learning would be more healthy and vigorous—of more general talents—of more practical knowledge, more happy in their domestic lives; more enterprising and attached to their duties as men. In fine, it may with propriety be said, that the highest refinement of the mind, without improvement of the body, can never present more than half a human being."

It is impossible for a person to draw near to God with the confidence of faith, while he lives in the love and practice of sin, as it is for a person to come to you and from you at the same instant of time.—*ENNEZER ERSKINE.*

I longed to be as a flame of fire continually glowing in the divine service, preaching and building up Christ's kingdom, to my latest breath.—*BRAINERD.*

Deferred Items.

THE MORRIS WAR has probably ended for the present. The Convention at Carthage, composed of delegates from nine Counties, unanimously determined that the Morris could not and should not remain longer than till next spring. Some were for having them start immediately this fall, while they had something to go with. The most of them having raised a good crop this season, and no real estate to dispose of, could go better this fall than the spring. Others thought they had better give them until spring to get off, if they behaved well until then, which was finally agreed upon. But where will they go? No State or Territory will receive them. They are known, or hardly allow them to pass through the country. California is said to be the place of their destination.

Gen. Hardin had arrested Backenstos, and it was intended to send him to Springfield, or any other kind of Foreign Marble which may be preferred, executed at short notice, and in a superior style of workmanship.

All persons in want of any kind of work in the Marble line, are respectfully requested to call and examine his styles of workmanship before purchasing elsewhere.

Monuments delivered to any yard in the city free of charge.

HAIRFORD FIRE INSURANCE COMPANY, Office North side of State House Square, between U. S. Hotel and Eagle Tavern. This Institution is the oldest of the kind in the State, having been established more than 30 years. It is incorporated with a Capital of 150,000 dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Stores, Merchandise, Furniture, Books, and personal property, generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply by mail direct to the Secretary, and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company:

Eliphalet Terry, James S. Morgan, S. H. Huntington, James Goodwin, H. Huntington, John P. Brace, Abner Day, Charles Bonnell, Henry Kellogg.

ELIPHALET TERRY, President. JAMES G. BOLLES, Secretary.

PROTECTION INSURANCE COMPANY, OFFICE No. 8, Exchange Building, north of the State House, Hartford, will take Fire and Marine risks on terms as favorable as other Companies. Office open for the transaction of business at all times during the day and even night.

The following gentlemen compose the Board of Directors:

Daniel W. Clark, Ezra Strong, Wm. W. Ellsworth, William W. Ward, Charles H. Northam, John Warburton, William Kellogg, Eliza Peck, Lemuel Humphrey, Thomas Birkup, Benjamin W. Greene, E. G. Hazard, Willis Thrall, E. G. Howe, Elery Hills.

DANIEL W. CLARK, President. WILLIAM COOPER, Secretary.

ATENA INSURANCE COMPANY, incorporated in 1819, for the purpose of insuring property, and paying by rates only, Capital 200,000 dollars, secured and vested in the best possible manner—offer to take risks on terms as favorable as other Offices. The business of the Company is principally confined to risks in the country, and therefore so detached that it is capital is not exposed to great losses by sweeping fires. The Office of the Company is kept in their New Building, next west of Treat's Exchange Coffee House, State street, where constant attendance is given for the accommodation of the public.

The Directors of the Company are:

Thomas A. Bruce, Silas B. Hamilton, Samuel Tudor, Frederick Tyler, Griffin Steadman, Robert B. Huntington, Joseph Morgan, Samuel G. Huntington, Joseph Pratt, Whitcomb J. Cornell, James Thomas, Miles A. Tuttle, Ward Woodbridge, Ezra White, Jr., Joseph Church, John L. Bonnell, Ebenezer Sedley.

THOMAS A. BRUCE, President. S. L. LOOMIS, Secretary.

The Buffalo market intelligence shows the fact that during the eight and forty hours preceding Friday morning, the quantity of wheat arriving at that port from the West, was no less than 130,000 bushels.

FIRE IN DURHAM.—Yesterday morning, about day-break, a barn belonging to Mr. Sylvester Ward, was burned, together with its contents. We learn that the barn contained almost the entire crop of hay and grain belonging to Mr. Ward, being about twenty tons of hay and 100 bushels of grain. The house was also on fire several times, but was saved from burning down through the assistance of neighbors and friends. Mr. W.'s loss is estimated at \$1,000. No insurance. The work of a rogue, no doubt. *N. H. Courier, 17th.*

CONNECTICUT RIVER RAIL ROAD.—The grading of the road from Northampton to Greenfield has been let out to the contractors, and will be immediately commenced. It is to be finished (the grading) by the 1st of June next. There will be no grade of over 15 feet to the mile for the whole distance from New Haven to Greenfield. The sections are taken by Messrs. Boddy, Stone & Co.—Collins—Nolan—J. & T. R. Boyle—Nocney—W. Phillips—Gearty & Fitzsimmons—Flaherty—O'Keefe—Fellows & Lake—H. Phillips—Decker & Warner—Bristol & Co.

CAPITAL OFFENSE.—John Roche, a young man who was tried and acquitted for committing a crime in Westfield, a year or two since, has just been convicted at Worcester of a similar offense on a Mrs. Brown's condition of Christianity in Italy; Greece; in the Protestant countries of Europe; Great Britain and Prussia.

Scripture View of Christianity.—Means of the corruption of Christianity; Retention of Popish errors under the Reformation; The English Church; Calvin; Luther. Consequent struggles and excesses; The Issue on the Continent; In England.—Religious history of this Country. The Pilgrims; Decline of religion and morals among their descendents. Present tendencies.

Means of restoring Christianity to its Primitive Efficacy. (1) The Bible must be made the guide in faith and practice. (2) The Ministry must be restored to its true position; Claims of Episcopacy, and Consequences to be apprehended from its prevalence in this country; (3) The Church must fulfill its office; Primitive Churches independent. Witnesses, Mosaic; Barrow; Whately. The Ordinances must be restored to their true expression; The profane use of Religion must possess an appropriate character; Machinery of Birthright membership.

Duty of the Christian in the present state of things. Duty of Baptist Churches; Their advantages; Their past history; Their present duties. This work is an able vindication of Scriptural Christianity, both in reference to its spirit, and its organization and ordinances. It is necessary for every Theological Library. 18mo. Price 30 cents. Published by LEWIS & CO., 122 Nassau st., N. Y.

Monuments.

JAMES G. BATTERSON, Marble Manufacturer, of Hartford and Litchfield, Conn. would respectfully call on the citizens of Hartford, and in the public gathering, that he has opened an establishment at 323 Main-street, (directly opposite Union Hotel), where he will manufacture at the lowest possible prices, all kinds of MONUMENTS and GRAVE STONES, of the best American and Foreign Marble.

CHURCH TABLES, CHINESE PICES, MANTLES, CENTRE TABLE, PIER, BUREAU AND COUNTER Tops, of Egyptian Marble, or any other kind of Foreign Marble which may be preferred, executed at short notice, and in a superior style of workmanship.

All persons in want of any kind of work in the Marble line, are respectfully requested to call and examine his styles of workmanship before purchasing elsewhere.

Monuments delivered to any yard in the city free of charge.

HAIRFORD FIRE INSURANCE COMPANY, Office North side of State House Square, between U. S. Hotel and Eagle Tavern. This Institution is the oldest of the kind in the State, having been established more than 30 years. It is incorporated with a Capital of 150,000 dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Stores, Merchandise, Furniture, Books, and personal property, generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply by mail direct to the Secretary, and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company:

Eliphalet Terry, James S. Morgan, S. H. Huntington, James Goodwin, H. Huntington, John P. Brace, Abner Day, Charles Bonnell, Henry Kellogg.

ELIPHALET TERRY, President. JAMES G. BOLLES, Secretary.

PROTECTION INSURANCE COMPANY, OFFICE No. 8, Exchange Building, north of the State House, Hartford, will take Fire and Marine risks on terms as favorable as other Companies. Office open for the transaction of business at all times during the day and even night.

The following gentlemen compose the Board of Directors:

Daniel W. Clark, Ezra Strong, Wm. W. Ellsworth, William W. Ward, Charles H. Northam, John Warburton, William Kellogg, Eliza Peck, Lemuel Humphrey, Thomas Birkup, Benjamin W. Greene, E. G. Hazard, Willis Thrall, E. G. Howe, Elery Hills.

DANIEL W. CLARK, President. WILLIAM COOPER, Secretary.

ATENA INSURANCE COMPANY, incorporated in 1819, for the purpose of insuring property, and paying by rates only, Capital 200,000 dollars, secured and vested in the best possible manner—offer to take risks on terms as favorable as other Offices. The business of the Company is principally confined to risks in the country, and therefore so detached that it is capital is not exposed to great losses by sweeping fires. The Office of the Company is kept in their New Building, next west of Treat's Exchange Coffee House, State street, where constant attendance is given for the accommodation of the public.

The Directors of the Company are:

Thomas A. Bruce, Silas B. Hamilton, Samuel Tudor, Frederick Tyler, Griffin Steadman, Robert B. Huntington, Joseph Morgan, Samuel G. Huntington, Joseph Pratt, Whitcomb J. Cornell, James Thomas, Miles A. Tuttle, Ward Woodbridge, Ezra White, Jr., Joseph Church, John L. Bonnell, Ebenezer Sedley.

THOMAS A. BRUCE, President. S. L. LOOMIS, Secretary.

The Buffalo market intelligence shows the fact that during the eight and forty hours preceding Friday morning, the quantity of wheat arriving at that port from the West, was no less than 130,000 bushels.

PRINTED AND

VOL. XLIV

The Christi

IS PUBLISHED EVERY

OFFICE, CORNER MAIN

TE